1: Holmberg--89 [2] (1941-42) 1950 Siriono
116, 765, 775

"The disposal of the corpse does not end contact with the dead. After the flesh has rotted, relatives of the deceased are obliged to return and bury the bones. If they are not buried, the soul of the deceased may return as an abačikwaia (evil spirit) or a kurúkwa (monster) and cause illness and death to the surviving members of the family. The skull, however, is not interred. It is either carried back to the house, where it rests in a special basket near (or under) the hammocks of the immediate relatives of the deceased, or it is abandoned at the site where the bones are buried. In every Siriono hut one finds these skulls, which have been saved as protective family heirlooms; and in wandering around the Siriono country, one not infrequently encounters old skulls that have been thrown away."

1: Holmberg--90 [5] (1941-42) 1950 Siriono
116, 775

"Many informants identified both abačikwaia and kurúkwa with ghosts of the dead. Some time after the death of Téko, an Indian of Casarabe, Kenda told me that he had become a kurúkwa and that he had been seen in the forest by other men. At Casarabe one night an old woman was attacked by a kurúkwa while asleep in her hammock—just 3 days after the death of her husband. I fired a pistol to drive the kurúkwa away, but for several nights thereafter the woman slept with an arrow by her side so as to be able to resist attack. In another instance a widow at Casarabe remarried without undergoing the usual 3-day period of mourning. She was severely criticized by her tribesmen, who thought that her dead husband would return as a kurúkwa to wreak vengeance on the group."

1: Holmberg--91-92 (1941-42) 1950 Siriono
116, 114, 775

"Prof. Richard Wegner (1934 b, p. 21) has made the claim that the Siriono have a belief in an afterworld called Mbaerunya, to which the souls of good hunters depart after death and where they while away their time drinking maize beer with a Celestial Grandfather who has many wives. Since this statement has already been emphatically denied by Padre Anselm Schermair (1934, p. 520), I need no more than mention here that I, too, found no evidence to corroborate such a belief in [92] a hereafter. While notions of an afterlife have crept in where the Indians have had contacts with the whites, these are clearly assignable to Christian influence."

1: Holmberg--92 (1941-42) 1950 Siriono
116, 775

"Upon inquiring of informants as to the fate of their souls after death, I was almost always given the answer that they did not know. There seemed, however, to be general agreement that the soul of the deceased may become an abačikwaia (evil spirit) or a kurúkwa (monster), but this form of survival informants were reluctant to contemplate for their own souls. Out of the confusion of ideas (or lack of them) that exist on the subject, it vaguely appears that the soul of a 'good' man, i. e., one who has abided by tribal custom and has the respect of his countrymen, does not return in the form of an evil spirit or monster to harass his surviving relatives, but that that of a 'bad' man, i. e., one who breaks tribal taboos and is disliked by his countrymen, may return in one of these forms to cause sickness and death to the living. That the souls of some of the dead can be relied upon to assist the living is clearly indicated by the aforementioned practice of employing the skulls of some ancestors to cure disease. Informants, however, were never able to supply me with any clear-cut ideas as to what happens to the soul of a 'good' person after death. One thing seems clear as regards eschatological belief: there is no afterworld to which the soul departs."